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No. II.

**Important Letter from France.**

We have just received the following letter from the Corresponding Secretary of the Evangelical Society of France, which makes a strong appeal to us for help. We commend it to the prayerful attention of our readers. It reveals the important and cheering fact that our brethren of that country are in no way discouraged by the recent revolution; on the contrary, they feel called to labor with more energy than ever to spread abroad the blessed Gospel in that land. *But they need help!*

To the REV. DR. BAIRD, New-York.

PARIS, December 16th, 1851.

*Dear Sir* :—The serious events which we go through, far from lessening our desire to benefit our countrymen by imparting to them the consolations of the Gospel, have increased it. At the present day it is more necessary than ever to proclaim that men “must not look at the things which are seen, but at the things which are not seen:”—one thing only is needful, viz. to love and serve JESUS CHRIST our SAVIOUR; to seek in Him alone the peace which the world can neither give nor take away. At the present day the disciples of CHRIST must be actuated by charity and love, so that *they may not count their lives dear to themselves, unless it be to testify the Gospel of the grace of God.*

We praise God, that such were the feelings of every member of our committee, when, at our last sitting: we have considered whether prudence should lead us to curtail our work, to dismiss some of our laborers, in order to lessen the heavy financial responsibility that is weighing upon us. But to adopt that course, would not have been warrantable, as there is not a single one of these laborers but has proved to us, by facts, that his ministry was abundantly blessed in the missionary station where he was evangelizing. We have, therefore, unanimously determined to maintain our work in its present state; that is to say, to provide for our 19 pastors, 9 Evangelists, 41 school-masters and school-mistresses, 1 director, 1 sub-director, and 24 pupils of our Normal School. For coming to that resolution, with a trea-

sury completely exhausted, we have entailed upon ourselves financial responsibilities to the amount of upwards of 60,000 francs, (\$12,000,) and such is our confidence in Him whose glory we are endeavoring to promote, that in order to find actual resources, we have decided that every member of our committee should, under his personal responsibility, procure a certain sum, so that our treasurer might (at least for a certain time) honor the bills drawn upon him by the Society's agents, who are bearing the heat and burden of the day, and exerting themselves to convey words of peace and comfort to the agitated multitudes of our country.

But, dear sir, we shall not be able to sustain for a long while the heavy weight under which we are bending, and if the Christians, who desire that France should be evangelized, do not hasten to our relief, it will be all over with our work, and we shall be reduced to inaction, when we so ardently desire to go on proclaiming the name our SAVIOUR.

Dear sir, you have much influence upon the members of your Society; your voice is listened to in your country: in the name of the LORD, help us at so critical a season. You are as firmly convinced as ourselves, that if the Gospel be freely announced in our country, if it be faithfully and forcibly preached, as it is by our Evangelists, we shall witness great things to the praise and glory of the grace of our God. The whole of the people of God, by whatever name they are known, whatever language they speak, must feel an interest in that work, and must promote it, even though they should be called upon to make great sacrifices. We, the members of the committee, have done all that in us lies; but though we ardently wish to do more, indeed we cannot. The only course we have now to take is to wait for the LORD's aid, and to exclaim with David: O God, cause thy face to shine; and we shall be saved. (Ps. 80 : 3.)

With Christian regard and esteem, we remain, dear sir, yours very truly.

By order of the Committee,

DE PRESSEUSE.

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### Letters to the Rev. Dr. Candlish, of Edinburgh.

#### No. XI.

My dear Dr. Candlish:

In my last I called your attention to the importance of *Malta*, with its more than one hundred thousand inhabitants, as a point from which the Truth may be made to enter Italy, as well as to reach countries which border the eastern end of the Mediterranean.

Not less important are Corfu and the other Ionian islands, (which are also under the protection and, in some sense, the government of Great Britain,) as outposts, from which the Gospel may assault the great errors



of the Greek Church, and to some extent, those of the Latin Church also.

The population of these islands—some twelve or thirteen in number, of which Cephalonia, Corfu, Zante, Santa Maura, and Ithaca, are the largest and most important,—is not far short of a quarter of a million. The language which prevails on them is Greek, and the inhabitants are almost all of the Faith of the Greek Church. There are a few thousands of Italians and English, however, residing on those islands; the former occupied in trade, and the latter, chiefly connected with the government. There is also a considerable number of Jews.

The chief sea port, and by far the most important city, is Corfu, on the eastern side of the island of that name. It is a strongly fortified place, where some three or four thousand English troops are constantly stationed. Several ships of war are always to be seen lying at anchor in the spacious and beautiful harbor, for Corfu is the key of the Adriatic Sea, as Gibraltar is of the whole Mediterranean, and places the foreign commerce of the Austrian Empire, which centres in that celebrated gulf, in the power of Albion.

The Ionian Islands are near to the kingdom of Greece, and the inhabitants of the former have much intercourse and trade with those of the latter. Great numbers of vessels of various size and sail, among which the *felucca* is the most common, are to be seen in the straits between these islands, and between them and the continent. It would seem as if God had given the government of this beautiful group of islands to Protestant England, in order that the Gospel may be made to pass over from them to Greece, and recover the ground which has been so long lost to it there. Do our English brethren regard the possession of these islands in that point of view? I cannot but fear that they have not sufficiently estimated the importance which attaches to them, when looked upon in the light of this consideration. For my part, I have long thought that these possessions of England would one day be a most important point from which a pure Christianity will be made to exert a great influence. There is a great work to be done in those islands. It is a hard work too; superstition and irreligion are strongly entrenched in them. The character of the people has been sadly injured by the influences of a corrupted Christianity, as well as by the unfavorable circumstances in which the people have been placed. For a long time many of the inhabitants were little better than pirates.

The history of these islands has been remarkable. They fell under the dominion of ancient Rome what time the adjacent Epirote Kingdom was conquered by that great Republic. They formed a part of the Greek Empire for ages, though they are so much nearer to Rome than to Constantinople. After the subjugation of the Eastern Empire by the Turks, these islands came under the dominion of Venice. The Turks had them for a while. Russia took

them from Turkey; France from Russia, and England from France! It is not likely that the last named power will soon relinquish her hold upon them. May God enable British Christians to see and appreciate the importance of causing the truth to triumph in them, beneath the protecting flag of their great and glorious nation! I am sure that He will, sooner or later.

I am, my dear Doctor, yours very truly.

R. BAIRD.

### Just Sentiments.

The New-York Herald, in calling the attention of its readers to a public meeting which was held in the Broadway Tabernacle, in behalf of our Society, on the 6th ultimo, gives utterance to the following excellent and just opinions, which well merit the consideration of all men.

"The subject of free thought in religious matters is strongly connected with politics in the Old World. It is a curious but very significant fact, that wherever the principles of the Protestant Reformation took root, there the people are the most enlightened, and there greater liberty prevails. In fact, Luther's *coup d'état* in the religious world, was a bold stroke for civil as well as religious liberty. If we contrast Southern Europe, where there is no religious liberty, with Northern Europe, where there is, we will see that the people are more capable of thinking and acting for themselves in the latter than in the former. It consequently follows that the people of the Northern nations are better qualified for self-government than the others. This is an undeniable fact; and there is no way, we think, of explaining it, except by the fact that there is more religious freedom there. Germany, especially, has made great progress in liberal ideas, and France was making some headway in the same direction. The recent action of Louis Napoleon will probably arrest it, however, in the latter country, and throw it back in the scale of every kind. It would be impossible for Louis Napoleon to establish a military despotism in England or in the United States. In either country he would lose his life for his temerity. If any President of the United States were so crazy as to attempt to take the whole government into his hands he would be sent to prison, impeached, tried for high treason, condemned, but not executed. In France, however, the feat is admired, and its very audacity is the theme of commendation. In fact, there is no portion of the civilized world, except Southern Europe, where such a daring usurpation would be tolerated for a moment.

"Military despotism is the natural consequence of religious despotism; and people who are so ignorant or so bigoted as to be incapable of thinking independently on all subjects which the human intellect can grasp, are unfit for self government, and must have people to think for, as well as rule them. So it always has been, and so it ever will be."



## St. Catherine and Other Miracles.

The following account of some miracles which, it is said by Romanists, have recently occurred in Italy, we take from a late number of the *London Daily News*: It is from the pen of their intelligent correspondent at Rome. It is well worth while to keep an eye upon all these things, if we would know what Rome still is:—

“Now that Father Newman and the Bishop of Norwich are courteously debating whether miracles are subsistent or non-subsistent in the present day, it will, perhaps be acceptable to your readers to have some information on the subject from head-quarters, for I presume it will be allowed on all sides that we ought to know something about it here. On this topic we may, indeed, exclaim—

“What can our travellers bring home

“That is not to be learned at Rome.

“You must know that miraculous agencies have been recently applied to by the highest powers in this realm, with a view to obtaining a clearer view in the clouded horoscope of the future than is usually granted to mortal, although infallible, eyes. The sybil whose awful voice has pronounced the coming destiny of the ecclesiastical government, is a young peasant girl living at Sezza, near the Neapolitan frontier, who has been for some time in a kind of ecstatic, or, as non-believers in miracles would call it, magnetic state; and who, in that part of the province of Maritima and Campagna, is known under the denomination of St. Catherine. Her fame seems to have originated in a miracle which she worked some time ago on the person of an old woman, who came to her in great distress, because her daughter had died in child-bed, leaving her (the grandmother of the new-born babe) without the personal or pecuniary means of providing him with aliment. St. Catherine is stated to have directed the old woman to suckle the baby herself, assuring her that, before she reached home, she would find herself in a condition to do so—a direction which the venerable applicant strictly obeyed, and found her hopes realized on returning to her dwelling by being able to supply from her own breasts an abundant meal for the hungry baby. Other supernatural answers were consequently given by this girl, called St. Catherine, to the various applications of the neighbouring peasantry, and stolen fowls and stray cattle were miraculously recovered by her indications. But the concourse of people at last grew so great, that the ecclesiastical authorities interfered on behalf of the sybil, whom they placed in safety and repose within the walls of a convent, prohibiting, at the same time, any one from coming to consult her without the express permission of the bishop. From the accounts of dispassionate spectators, I am led to infer that there is something really extraordinary in the mental or physical organization of this young girl, as she alternates between a dormant state, resembling magnetic sleep, and a strong degree of hysterical or nervous excitability; but whatever may be the real cause of the second sight or preternatural knowledge which she has, according to public rumour so frequently displayed, it is certain that many persons of this city, including ecclesiastics of high rank, have profited by the opportunity of getting a peep into the future, and knowing betimes what they have to prepare for. Cardinals Lambruschini and Franzoni, and the Duke Don Marino Torlonia, are amongst the number of distinguished individuals who have applied to this modern oracle. The advocate, Zaccaleoni, Monsignor

Appoloni, and many prelates, have followed their example; indeed, the surprising replies and alarming prognostics of the Pythoness so far roused the fears and curiosity of the pope himself, that he caused her to be sent for from the convent at Sezza, and brought to Rome, a few days ago, in the carriage of a respectable and religious couple, who went there for that express purpose. An interview took place between Pio Nono and the prophetess, immediately after which she was sent back again to her retirement. The result of the interview has not transpired, but the nature of the girl's revelations was most probably similar to those with which she has already excited the terrors of her exalted applicants; namely, predictions of imminent and sanguinary disturbances, in which, although not of long duration, many persons will fall victims to popular fury. Whatever may be the influence under which St. Catherine labors, whilst giving utterance to such awful announcements, it can in no way be considered reassuring for the priests, who already look forward to the volcanic year 1852 with sufficient apprehension and anxiety; and it is asserted by some, that the great religious ceremonies to be performed in the colosseum are ordered in the hope of averting the catastrophies so positively predicted by the prophetess.

"The Bolognese paper, *Vero Amico*, which is thoroughly devoted to the ecclesiastical cause, occasionally devotes some of its columns to waging war in favor of miracles, especially as wrought by images. The following is an account which it contains of a recent miraculous change of the weather at the intercession of the Virgin Mary:—

"The inhabitants of Tossignano not long ago obtained a new demonstration of love and favor from the prodigious image of the most Holy Mary, from that extremely ancient image which, saved from iconoclastic fury, always engaged the devout worship of their ancestors, and which their non-degenerate descendants keep as a noble and precious heir-loom of their hereditary religion, finding in it all comfort and support against public and private calamities. The late incessant and unseasonable rains having hindered the gathering in of autumn fruits, and impeded cultivation for the coming year, the active pastor, the very revered archpriest Agnoli, in order to avert so heavy a calamity, called the inhabitants of Tossignano together, and with eloquent and touching words brought them before the most prodigious image, so that, by the intercession of the Virgin, God might restore serene weather. For this purpose, on the 7th of October, the flock and their beloved pastor met to depose their humble supplications at the foot of the altar, sacred to their distinguished benefactress. At the first prayer, while the pastor was offering the propitiatory wafer, a ray of sun gladdened the sacred temple, like a rainbow of peace smiling on the assembled faithful, and in a few hours all appearance of clouds vanished from the sky! The Tossignanesi, rightly attributing this to the peculiar favor of their protectress, and full of gratitude to her, resolved to sanctify the 12th instant by a solemn act of thanksgiving. . . . Ah, Tossignanesi, let this prodigy also be inscribed in the religious annals of your country!"

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It is a day lost indeed, in which I lose ground on my way to heaven. When my will is united to God's I shall always have what I want. What hinders me from being thus religious and happy?

Adam.



## Religious Denominations in the United States.

### No. XI.

#### Minor Presbyterian Churches—The Associate Reformed Church.

This member of the Presbyterian family of churches arose in 1782. It owes its existence to an attempt that was made that year to form a union between the Associate Church and the Reformed Presbyterian Church, (commonly called that of the Covenanters,) which had a partial success. The United Church was created; but a fragment of each of the two coalescing bodies was left, which has grown up to be on the one hand, The Associate Church, and on the other, The Reformed Presbyterian of our day. Of both these churches we have given brief sketches.

As to doctrine, discipline, psalmody, and mode of celebrating the LORD's Supper, there is no difference of opinion, so far as we know, between The Associate Reformed Church and the two other Minor Presbyterian Churches, of which we have just spoken. On the subject of the National Covenant, and probably to some extent on that of slavery, the Associate Reformed Church differs considerably from The Reformed Presbyterian Church. Perhaps as to the latter subject there is not, however, an entire agreement among the several synods of the former body.

In the year 1850 The Associate Reformed Church embraced four synods, twenty presbyteries, about 332 churches, 219 ministers, and 26,340 communicants. This statement demonstrates that this branch of the one true church of CHRIST in our country has had a steady and even rapid increase since its feeble commencement, seventy years ago. Like the Associate and Reformed Churches, its members are mostly emigrants from Scotland and Ireland, or the descendants of such.

The Associate Reformed Church has several Theological Seminaries, at which its young men prepare for the duties of the ministry.

1. At Newburgh, New-York.—Under the instruction of the Rev. Drs. McCarrell and Forsyth, at which from fifteen to thirty young men are at times prosecuting their studies. To this Seminary a preparatory school is attached, under the instruction of a minister of the same body.

2. At Alleghany City, near Pittsburg, Pa. under the instruction of the Rev. Dr. Pressley and others. This Seminary has quite as many students as that at Newburgh.

There are similar institutions in Ohio and South Carolina, for the benefit of the churches in those sections of the country. The whole number of young men in this denomination, who are preparing for the ministry, is probably not much less, if at all, than eighty.

The first Theological Seminary ever founded in the United States belonged to this body. It was that of the celebrated Dr. John M. Mason, in the city of New-York. But it existed not more than ten or fifteen years, and was given up when the health of that great man failed; or rather, it may be said to have been revived, after a suspension of some years, and became that which is now established at Newburgh.

An attempt was made to unite the Presbyterian Church and the Associate Reformed Church, more than thirty years ago; but this proved to be a failure in a great degree. Only a small number of churches accepted the terms of the union.

Each of the four synods into which this body is divided (one of which is in the East, two in the West, and one in the South) has a Domestic Missionary Society for the building up of new churches. In their foreign operations they work through the Foreign Board of the General Assembly (old school) of the Presbyterian Church. It is believed that true religion is steadily increasing in this body, and with it missionary zeal and effort, as might be expected.

The Associate Reformed Church has ever embraced a considerable number of ministers, who have had more than ordinary reputation for talent and learning. No man was more celebrated in his day, as a preacher of splendid eloquence and great logical power, than the late Dr. Mason, of whom we have made mention.

An attempt is at this time making to bring about a union, more or less intimate, between the three Minor Presbyterian bodies, of Scottish and Irish origin, of which we now complete the sketches, but with what prospect of success we cannot say. It would seem to be desirable that such a union should take place among bodies which think so much alike on all points, essential and non-essential, that concern doctrine, discipline, and economy. They would form, by such a union, a body of about 650 churches, 425 ministers, 150 licentiates and students in theology, and nearly 60,000 communicants.

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### **Romanism as it is.**

We have received an admirable lecture or discourse, which the Rev. Dr. Cumming of London delivered recently at Liverpool,\* entitled: ROMANISM AS IT IS. It forms one of a series of lectures before the CHURCH OF ENGLAND INSTITUTION. We shall give this lecture in our pages; it will be read with interest. Dr. Cumming is one of the most eloquent and effective champions of Protestantism in Great Britain, and has done great service in mak-

\* In the Theatre Royal, on Monday evening, October 13, 1851.



ing its true doctrines known, as well as in exposing the errors of Romanism. We give the first part of the lecture in our present number, and shall continue to transfer of it to our columns in our next and next succeeding numbers.

I appear before you, Mr. Chairman and fellow Protestants, not supposing for a moment that I can give any view of Romanism with which you, in this great town, are not already, in some degree, familiar. You have heard it explained from your pulpits and elucidated on your platforms by those to whom you are accustomed to listen; and I am sure I can add nothing respecting it as a theological system, or by way of contrasting it with Protestant Christianity, beyond what you have frequently heard. But there are some recent incidents with which I have been brought personally into contact, which seem, like unexpected tapers, to cast such light upon the system that it will not be altogether useless if I narrate some of them, and try to teach the lessons which they seem so eloquently to enforce. I came to this meeting, not intending to give you sunshine—for that you must look to Dr. McNeile and Mr. Ould—but to let in a little plain daylight upon a subject that shrinks from the one, and has no sympathy with or affection for the other. I do not profess or attempt to give you an eloquent speech. Liverpool is not the place, nor is this the spot, surrounded as I am by your most gifted and pre-eminently devoted ministers. But having bestowed some attention upon the subject—having become during the last twelve months practically and personally more acquainted with its hidden but real wickedness—I may throw out some thoughts which, if remembered, will not be useless in this age of tremendous movement into which we are all rapidly plunging, and in which nothing but the old-fashioned, Protestant, Evangelical Christianity in its relation of antagonism to Rome, will stand you in stead.

In explanation of the subject of my lecture, "Romanism as it is," I must describe it by epithets; and in applying those epithets, if I speak in the hearing of any of my Roman Catholic brethren, I hope they will not suppose that the severity of the epithets I must apply to Romanism is at all an exponent of my feeling towards them. I feel only affection and love for them. I pity them. Their error is their great misfortune in the estimate of men; God alone can ascend the great tribunal and pronounce judgment upon their souls. It is my privilege, it is our duty, to pray for them, that they may be extricated from darkness into glorious light, and taste that liberty and those blessed privileges which we undeservedly enjoy, and which I hope we are not altogether unthankful for or unwilling to spread.

First, I may state what may seem an unexpected announcement, as not the least important feature in Popery, that I regard the Roman Catholic system as a supernatural system. I believe its doctrines to be seed sown by no human hand. I believe the system itself to be unearthly, and if not supernatural, certainly at least infranatural. It is too impure to be from above: it is too skilfully concocted to be from man. It seems to have the wisdom of the archangel, but to combine with that wisdom—and I say it with the deepest respect for the conscientious feelings of the Roman Catholic—the wickedness of the archangel fallen. I regard it as essentially the Church of Satan, the master-piece of the great enemy of mankind. This is not vulgar abuse, but a solemn conviction. And to show how consistent I am in taking this view, I will relate a singular incident. One day I was sitting in my study preparing my sermons, as I always do, for the ensuing Sunday, when the ser-

vant came and said that there was a very strange-looking gentleman at the door who wished particularly to see me. As I was one of the governors of the Scottish Hospital, I thought it might be some one who had called for a recommendation, and had come in some unprepossessing aspect, which had given the servant a bad opinion of him. I told him to show him into my study, and presently in came a gentleman in most extraordinary attire, with no shoes to his feet with the exception of leather soles, to which thongs were attached that passed between his toes and met at the ankles, with a singular mediæval and old fashioned robe, a sort of cape over his shoulders, and a broad slouching hat. He bowed in a graceful manner, and I said "I believe I have the honor of seeing the Hon. and Rev. Mr. Spencer." He bowed and said, "Father Ignatius, if you please." I requested him to be seated. He sat down. He said, "I have waited on Dr. Hook, of Leeds; on Lord John Russell, who gave me a quarter of an hour of his valuable time; on the Bishop of London, and several others, and I have now come to pay my respects to you." I said, "I was very happy to see him, and to converse on those subjects on which we differed, and in which we both felt so great an interest, as we had so lasting a stake." He said, "his great plan was that prayer should be made all over the world for unity, first among Protestants, secondly, among Catholics—that they should pray for it; and lastly, among all men who believed in God. This was the great thirst and want of the age." He then requested me to read a printed paper on the subject, to give it all the publicity I could, and to act up to the spirit of it. I read it and said, "I am advertised to give a lecture in Exeter Hall next Tuesday, the subject of which is 'The Pope, the Man of Sin.' If you believe him to be the vicar of CHRIST, and I believe him to be the very opposite, the Man of Sin, how can we coalesce? How can the Pope and I walk together unless we be agreed?" He said he saw the difficulty, but if we prayed and labored for it, we might succeed. But he let out quietly the fact, that the unity he wished for could be obtained by everybody becoming members of the Church of Rome. I said, "Let me beg of you to appear on the platform at Exeter Hall, and explain your proposition for half an hour. Then I will rise and show the difficulty which I feel in accepting your proposition and carrying it out. You shall then have a quarter of an hour to point out anything I have said you think wrong, and to put it right. After which I will give a few explanations and proceed with my lecture, and you shall have the advantage of listening to it." He said, "I am delighted with the proposal. There is only one thing in it that stands in the way. I cannot listen to your lecture." I replied, "It will do you no harm; but you can retire if you prefer it." I added that it was our custom to ask the divine blessing on our proceedings, and that there was a beautiful collect used by the Church of England at the beginning of the communion service, "Almighty God, unto whom all hearts be open," &c. and the LORD's prayer—he would of course have no objection to joining with us in these. He said, "Every objection. It would be inconsistent in us to join in prayer with any whom we believe to be in heresy." So there was no prospect of union here. Still he would attend and speak for half an hour. He said, "I came to you expecting to find a severe, savage, repulsive personage; but I find one who has spoken to me like a Christian and a gentleman. I have been received with much courtesy, and I am very much pleased with the result of my visit." In fact, I had seen from his demeanor on entering that he expected to find me a very formidable personage. I thought I might pay



him a good compliment in return, and said, "The intense zeal and devotedness of members of your Church, in which you so transcendently outstrip us, make me think sometimes that your religion is something more than human." What was his reply? "Sir, if the Church of Rome be not the Church of CHRIST, it is the master-piece of the Devil." So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the nineteenth century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the Church of Rome; CHRIST, in the midst of his, constituting its correlative, the Church of the living God. Despise it, it will overwhelm you; tamper with it, it will ensnare and captive you; resent it in the name of God, and like its author the Devil, it will instantly flee from you. It is the master-piece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and, its inherent element of progress and power.

I do not stop to narrate the rest of our conversation. It was announced, however, in the papers, that Father Ignatius was to appear at Exeter Hall on the night of my lecture. But before the time came he called again, and said. "I hope you have not divulged or published the pledge I gave you." I said, "It is all over London. The papers have got it; and everybody is looking forward to a rich treat." He said, "I am extremely sorry, but I must inform you that I this morning breakfasted with the Archbishop of Westminster, and that he inhibited me from attending." I replied, "Surely because Dr. Wiseman thinks you are not doing right, when in your conscience you feel you are doing perfectly right, you do not mean to put your judgment and conscience in Dr. Wiseman's possession, and do only what he bids you." He said, "Sir, we do not act as individuals: we act in concert, as members of a great organization." This it is. The whole course is predelineated, and followed out with a precision and zeal which entitle it to be called supernatural or preternatural, I said, "I dare say that Dr. Wiseman gave you some reasons for his prohibition, though Popes, being infallible, do not think it necessary to give their reasons." He said, "Yes: first he did not think these discussions did any good to the Catholic faith; and secondly, his Eminence has a very great horror of Exeter Hall." I said, "Let us go to the Freemasons' Hall, to the Hanover Rooms, or to the Cathedral in the Borough, or other places I referred to; I will oblige him to the utmost of my power." He shook his head very dolefully, and said, "No: his Eminence has absolutely inhibited me." The next thing I heard of him was, that he was at a place in the country where priests who are a little indiscreet are sent to cool themselves. It was found there, I presume, that the cooling process was not quick enough; that he was too honest, too candid, too sincere, and therefore he was sent away to Germany for the benefit of his health.

This shows that in the estimate of a distinguished member of the Church of Rome it is a supernatural system, and that others than myself think if it be not the Church of God it must be the absolute antagonist of that, the master conception of Satan himself.

Another fact I feel bound to state is, that I do not believe that Romanism will

be destroyed in this dispensation; and in this I may differ from some of my friends here. I have no hope of reforming the Romish Church; and all past history shows that the instant any attempt was made to reform it from without, the reformer was soon a martyr, while every effort within ended in the suppression of the attempt. It stands, not like the Greek Church, which may be refined, purified, and conformed to Scripture, but a gigantic, infallible corporation, that must sink in its totality like a millstone in the ocean, and only those that are God's people in her, not of her, are called to be for ever separate, that they may be for ever safe. I do not, therefore, look at any of these efforts of ours as if they were to end in the subversion of Romanism, as a corporate body, but I look at them in this light, that God has a people in the Church of Rome. I believe that many of God's true people are in that Church, testimonies to the penetrating force of divine truth, that has found admission, in spite of the system, into the hearts of some who will in due time exhibit the results of its active influence. I believe at this moment that there is many a Roman Catholic, the least conspicuous, the least noisy, the least known, who is loving his Saviour and resting upon him, and whose garments only have been singed by the fires of that terrible apostasy through which he is passing to the judgment seat of God. It is because we believe that such people are in the Church of Rome that we reiterate the message, "Come out of her, my people, that ye be not partakers of her plagues." There may be some Roman Catholics here listening—and I never have the pleasure of addressing an audience anywhere that Roman Catholics do not come to listen, because they are exceedingly attached to me; they know that I never call them bad names or misrepresent their religion or wish them ill; they know that what I say is perfectly true, and that there is no denying it, and many of them among the laity are candid and honorable men, and I am convinced that if they only knew Romanism just as it is, they would bid farewell to it to-morrow, and cast in their lot with the Church of England, or some other branch of the Christian Church—there may be some such here, and the message addressed to them may have an effect beyond what we anticipate. A distinguished nobleman, the premier duke of England, has been reading recent works on the Protestant controversy, and the result of that study has been to convince him that Romanism is utterly a false and apostate religion, and hence he has communicated in the Church of England, and cast in his lot with it as a branch of the Church of CHRIST, which he believes to hold, in common with others, the great truth of our common salvation. I believe, if more Romanists had had the opportunities he has had, and made good use of them—and in Liverpool they may have them—they would follow his example.

I must, first of all, scale off some of the plausible pretensions with which Romanism is overspread, and on which she depends for progress. The ancient Egyptian temples are all magnificent without, but the unclean creatures of the Nile, and the reptiles of Egypt, were the gods worshipped within. If Romanism looked what it is, men would hate it, and flee from it, as the Chairman had said; but because it looks something that it is not, and pretends to be what we know it is not, it gains ground and makes way among the least thoughtful of mankind. And some are so much the slaves of the senses, that, as it was observed by a very sarcastic writer, if you can only gain possession of their five senses you may safely calculate upon all the rest. Romanism enslaves the senses, it makes victims here, and therefore it flourishes. With some men the street lamps outshine in splendour the dis-



tant stars. It is only with enlightened minds that the lamps of the streets will never be confounded with the luminaries of the sky. They who look behind the senses, and see what Romanism truly is, when its grand pretensions are analysed and separated from it, will be able to see how unlike it is to that blessed faith which has God for its author, truth for its matter, and eternal happiness for its issue.

The first pretence of Romanism, which I will try briefly to remove, is its having seized and subordinated to itself all the fine arts in their highest possible perfection and splendour. The Cistine Chapel and the dome of St. Peter's are radiant with the magnificent creations of Raphael and Michael Angelo. The Flemish churches have in them all the master-pieces of Rubens, and many of the Spanish and Portuguese churches the chefs d'œuvres of Murillo. Moreover, the works of the artists are essentially Romish. They lavished their splendid powers, not on Christianity, but on Romanism. The gems of Raphael are Madonnas. Titan's best production is a Virgin and Child, and Guido's great work is the Madonna della Piëta. Mozart and Haydn lent their magnificent music to the Romish masses. To many this splendid outside has been sufficient evidence that all is pure within. If you look at its magnificent cathedrals, from visiting some of which I have only returned about six weeks, you see the very stone seeming to burst into blossom, and the interior presenting a magnificence so grand that the man has no taste who does not admire it. He only has no Christianity who thinks there is no salvation without it. But after all, if I wished to see the noblest cathedral in the world, and to worship in the grandest, I would ask you to come to the blue hills which I have trodden in my younger days, where the living rock is the only pulpit, the vast ravine the only cathedral aisle, where God's thunder celebrates his power, and lightning writes his glory in the sky, and the anthem peals from six thousand voices worshipping the LORD of Hosts—and all your magnificent cathedrals sink into paltriness in comparison with a sight so grand, a spectacle so august. After all, if I wanted pictures, let me have God's emphatic portrait of himself, the Bible. Let me read there an autograph of Deity. Let me take the true crucifix, the 53rd chapter of Isaiah—that is the Protestant crucifix—and study it, instead of looking at a piece of inanimate wood. Then we shall act like Christians, because we shall be doing what Scripture tells us. If we have no splendid images and paintings in our churches, let our lives be living likenesses of CHRIST JESUS. If we have not many splendidly decorated churches, let our bodies be temples of the HOLY GHOST. If we have not swinging censurs, and incense rising to the sky, let us lift up holy hands unto God. If we are not Roman Catholics, but Catholics, let us live like Christians, and see that there is Christianity beyond the horizon of the Church, or sect, or party to which you belong.

Another great pretence of the Church of Rome is her claim to miracles. On this subject also I may differ from some of my friends. I do not think it impossible that the Church of Rome may do really supernatural works. Scripture warrants us in thinking otherwise. "There shall come," we are told, "lying wonders, which shall deceive, if it were possible, the very elect." And lying wonders will be developed in their greatest intensity as Babylon's doom approaches. If Satan can impart supernatural wisdom, I do not see why he should not do supernatural deeds in men's sight and hearing. Many of the miracles of the Church of Rome are no doubt gross impostures—many of them puerile and paltry deceptions. Therefore I

was painfully convinced that the once great mind of Mr. Newman was very much shaken when I read his lectures—which look like lectures addressed to the brothers in Bedlam more than anything else. He says we Protestants reject the miracles of Rome, such as the liquifaction of St. Januarius' blood, as impossible.

All we say is, that we have evidence for the miracles of Scripture. What we complain of is, not the peculiarity of the performances quoted by Dr. Newman, but the want of evidence to prove that the performances took place at all. When he brought such miracles to prove that his was the true Church, I was interested with one of the volumes of Chrysostom, in which I found two or three passages, to show that if he was pledged to the unanimous consent of the fathers he would find one discord in Chrysostom, and would require another miracle to harmonize that with the other discords which so numerous prevail. Chrysostom expressly states that miracles have ceased; yet Dr. Newman asserts that miracles have characterised his Church, and accompanied her always.

To be Continued.

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## Christendom Abroad.

No. XI.

### HUNGARY.

Hungary is, in a physical point of view, one of the finest countries of Europe. It has the Carpathian Mountains on the north, and the Julian Alps and ranges running off eastward, on the south. The Danube runs through the western part of the country, and forms its southern boundary in the eastern part of it. Some thirty miles below Vienna, a range of mountains forms the western boundary of Hungary, through which the Danube makes its way, and just below that range washes the walls of Presburg, the ancient capital of the country, whose ruined castle is visible by the aid of a good glass, on a fair day, from the tower of St. Stephen's Church in Vienna. Lower down, two other ranges of mountains stretch across the Valley of the Danube, from north to south. There are therefore, two great *basins* in Hungary, and one below Hungary extending down to the Black Sea.

These plains, or basins, are watered by numerous rivers, and are for the most part fertile, and productive of a great variety of vegetables and fruits, and abound in valuable minerals.

But Hungary is interesting to a Protestant as having been the scene of many conflicts between Truth and Romanism. The doctrines of the Reformation early penetrated into that beautiful country, and almost the whole of the Magyars embraced them. These people had come from Asia into the Valley of the Danube in the ninth century, and had embraced Christianity, and for the most part had become the followers of Rome, as many of the people whom they found in that country—Slavonic and other tribes—and



whom they conquered, were followers of Constantinople; in other words, belonged to the Greek Church, whose missionaries had first carried Christianity into the Valley of the Danube.

In the year 1526, Hungary became united to the archduchy of Austria, (by the marriage of the last heiress of the former, with the archduke Ferdinand of the latter,) and so came under the government and fatal influence of the *House of Hapsburg*, at once the greatest advocates and promoters of Romanism and of despotism. Notwithstanding the opposition which the rulers of this execrable house made to the Reformation, that glorious movement made great progress in Hungary, especially among the Magyars. Indeed, almost the whole of that portion of the inhabitants embraced at first its glorious doctrines, which were long and distinctively termed, in that land, THE MAGYARIC FAITH. But the influence of the Jesuits, and of the many and dreadful persecutions and oppressions at the hands of the rulers, in the process of time did much to stay the progress of the glorious movement, and indeed to recover for Rome her lost possessions in that land. Treaties of peace were made at Vienna (in 1606,) and at Linz (in 1645,) with the Princes of Transylvania, (or Siebenbürgen, as that country is often called,) then independent, who had taken up arms against Austria in behalf of the oppressed Protestants, secured them some relief for a while. God often raised up friends for them. Frederick the Great espoused their cause, and compelled the Empress, Maria Theresa, to cease to persecute them.

Notwithstanding all that they have gone through, the Protestants of Hungary are estimated at about *three millions*, or *three millions and a half*. It is an interesting fact that they are the only considerable body of Protestants in eastern Europe. May we not hope that God has preserved them for a great work to be done in the east? For they have Russia on the north-east, and Turkey on the east and south-east. Who can tell how great a part those churches may one day be called to perform in the work of carrying the Gospel into Western Asia?

Rather more than one-third part of the Protestants of Hungary belong to the Lutheran Church, or the *Augsburg Confession*, and rather less than two-thirds belong to the *Helvetic Faith*, whose church organization is essentially Presbyterian.

The Austrian government, through an edict of Marshal Haynau, issued in February 1851, is endeavoring to subvert the very structure of the Protestant Churches, abolishing, in fact, what may be called their Presbyteries, ("Seniorates,") and their Synods, ("*Assemblies of Superintendents*" who are a species of bishops,) and even breaking down the autocracy, or self-government of each church, by arbitrarily giving the appointment of the men who are to constitute these several ecclesiastical bodies to the military authority; for Hungary is now, and long will be, it is feared, under *martial*

law! This is a dreadful state of things, and the prospect of the future is discouraging. The Austrian government has hitherto refused to hear the petitions of the Protestants in behalf of their ancient and Scriptural economy, which has thus cruelly been abrogated by the power of the sword.

But whilst we should daily offer up our prayers for our oppressed Protestant brethren in Hungary, (as they beg that we would,) we must not think that all is lost. The SAVIOUR is able to carry His Church there, through even this great trial. When we were in that country in September last, we learned many things of a most interesting nature, which we cannot now state for want of room; but which it is our intention to lay before our readers as soon as we can. They will be happy to learn, we are sure, that there are 2,805 Protestant churches in Hungary—that there are more than 1,800 Protestant ministers in that land—that where there is a Protestant church, there is a Protestant school; that the people (Protestants) can very generally read, and extensively possess the Scriptures—that even the rude-looking peasants, dressed in their sheep-skin coats, (if the weather be at all cold,) are very generally acquainted with three things: the *Word of God*, the *catechism*, and the *constitution of their country*! It will not be easy to make such a people *stay conquered*, unless we are greatly mistaken. But more of Hungary at another time.

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### Our Own Operations: Home Field.

#### From our Missionary in Mobile.

"I beg to lay before you a brief statement of my present position and prospects, as regards my labors as a missionary in the city of Mobile. I have now four places for preaching the Gospel, and I expect to get one or two places more as soon as possible. In each of these places I intend (d. v.) to preach once a week at least. Since our last meeting I preached in the Bethel, and in the colored Baptist Church at the head of Munroe-street. On every Monday, in the afternoon, I have addressed a small but interesting cottage-meeting, which is attended by some Roman Catholics, and others promised to come. I also opened, on last Lord's day, another place for preaching, in a school-room in St. Francis-street, near the head of Dauphin-street, the use of which was kindly given me by the Trustees of the Methodist School-Fund.

"An extensive field of missionary operations is open to me among the Irish Roman Catholic population of this city, in which it would be impossible for any one but an Irishman to labor successfully. None other can be



so intimately acquainted with their manners and customs, their prejudices, their rites and ceremonies, or can call forth that deep feeling for which the Irish are so proverbial. I often see the tears flow down the cheeks of many of the Irish, when speaking to them of the 'Green Isle,' as they call Ireland. And when speaking to them of the love of God, in the redemption of the world through the LORD JESUS CHRIST, in many cases the deepest attention is manifest; and on leaving, I am frequently told to call again, that they will be glad to see me. I have, from time to time, many opportunities of correcting errors, and removing those prejudices against Protestantism which they imbibed in Ireland, and of explaining to them the pure and simple but sublime doctrines of Christianity, as taught in God's Word. I am frequently obliged to contrast the pure doctrines of the Gospel with the rites and ceremonies taught in the Church of Rome, in order to show the Roman Catholics their absurdity. To all these subjects many of them listen with marked attention. I may state here, that most of the old Roman Catholics cannot read, and those among the young people who can read, few have ever read a chapter in the Bible; so that I can truly say they are ignorant of any way they can obtain the pardon of their sins, unless that which they are taught by the priests, viz. confession, penance, purgatory, &c. &c. They put the priest in place of CHRIST, and extreme unction in the place of the HOLY SPIRIT, and they die trusting in the arm of man. This is truly lamentable in a country possessed of such temporal advantages and spiritual blessings as this is. The Irish have a claim on the sympathy of the people of the United States. They are the 'hewers of wood and drawers of water' in this extensive country, from Maine to Mexico, and from the Atlantic to the Pacific. They cut your canals and railroads, and are found in thousands in every sea-port town and city in the states, working on docks, steamboats, &c. &c. You have given them temporal food, give them spiritual food."

### **Mission in Wisconsin.**

The Rev. Mr. Zipp reports, that since his last letter he has made (from November 29 to December 14) an extensive missionary tour in the eastern side of the state of Wisconsin, and preached in many little settlements of Germans, and in others where German families, mostly Romanists, are found. He relates a number of facts which show that he was well received, and that the "Word spoken" was heard with attention and profit. He preached daily on the tour, and some days more than once. He met with a few living Christians who had come from evangelical Protestant churches in Germany; but most of the German Protestants with whom he met seemed to be greatly destitute of spiritual life.

### **Mission in Philadelphia.**

Our missionary in Philadelphia gives a most encouraging review of his labors during the first year of his employment by the society. His Sabbath-school for Irish Roman Catholic children, as well as his visits from house to house, seems to be greatly blessed.

### **Mission in Rochester, New-York.**

Our missionary among the Irish Romanists in Rochester, New-York, is greatly rejoiced in the prospects of his work in that city. Several persons have abandoned Romanism for the true Gospel. We have not room for details at present.

### **Mission in Providence, Rhode Island.**

The report of our missionary among the Irish in Providence, for the last month, is very cheering. A considerable number of Roman Catholics attend his several meetings. At his last Saturday night's meeting there were forty persons present, two-thirds of whom were or had been Romanists. He thinks that the time is come for gathering and organizing a church among those people.

### **Missions in New-York and Brooklyn.**

Our Irish, French, and German laborers in New-York and vicinity are prosecuting their work with, on the whole, good encouragement, but we have not room for details in the present number.

### **Mission in Buffalo.**

Our missionary in Buffalo writes that he finds much difficulty in prosecuting his work among the Germans, for want of a place of worship, which is to be commenced as soon as warm weather returns. In the meanwhile his labors are not without success. He reports that since his last letter two Roman Catholic families have commenced to attend his meetings. Our missionary at Buffalo occasionally visits Rochester, and preaches to our German congregation there.

### **Mission in Boston.**

Our missionary in Boston was unable to do as much as usual in the month of December, owing to the inclemency of the weather and his ill-health. He was enabled, however, to visit fifty families, and to address one hundred and sixty hearers, of whom ninety were Romanists, and thirty



for the first time. He also attended a few little meetings, with American brethren, and addressed them. Our missionary reports that he is often spoken to in the streets by Romanists whom he has formerly seen, (but who have changed their residences,) and earnestly entreated to call and speak to them the Word of eternal life.

### **Mission in Cleveland, Ohio.**

Our missionary among the Germans in Cleveland reports that last month he visited seventy-two families, conversed much with them, distributed one hundred and twenty tracts, &c. and that he is much encouraged.

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## **Foreign Field.**

### **Notices of the Society's Operations in France.**

BY THE AMERICAN SWISS COMMITTEE AT GENEVA.

#### **I. Mission in the Loire.**

ROANNE:—Mr. Bachelier, evangelist and teacher.

This station, which has never obtained a very marked development, seems at present to have fallen into a languid condition, which leaves us little hope of seeing much fruit from the successive labors of Messrs. Panchaud, Rochet, Rouaze, and latterly Mr. Lenoir. These brethren, indeed, have faithfully preached CHRIST; but, in our opinion, they did not begin right. Roanne, from the outset, has been saturated with sermons; it must have a chapel and a preacher, and the result has been only an audience. The hearers are persons of more or less intelligence and attention, but whose passive state prevents the development of Christian life and energy. Impressed with this sad result, the committee published their circular. Brother Lenoir was at that time at Roanne; the state of his health, he thought, would not permit him to conform to the regulations prescribed in that circular, and we were compelled, with great regret, to part with him. Bachelier then came to Roanne, and shortly after gave us a most painful description of the condition of the work there. There were altogether six or seven persons who displayed some seriousness; one or two gave proof of conversion. As to others, they had fallen, some into Darbyism, some into indifference, and some into the pleasures of the world. The committee have been waiting to see whether the barren fig-tree may not yet bear fruit.

Their hopes are disappointed; they will doubtless be compelled to turn to other fields.

The places in the neighborhood of Roanne, which exhibited some signs of awakening, have lapsed into silence and sleep. Politics here, as elsewhere, absorb the minds of the greater number.

ST. ETIENNE:—T. Charbonney, evangelist.

This church, after being tried for a long time by divisions, strife, and dissension, such as a period of spiritual lethargy always creates, seems now to have entered upon a new career. Its divisions have for the most part ceased, order has returned, and, by the mercy of God, life has been introduced in it. The chapel, we are informed by our evangelist, in a report dated last month, has a better attendance than ever before, notwithstanding that there is no preaching, but only a familiar exposition of the Word of God. The brethren have taken courage to read, talk, and pray together; their conduct shows the effects of this change of feeling, and reacts upon the world, who are induced to come and hear the exposition of the Gospel. "The LORD has brought to us a great number of souls, who come to listen to the Word of life. Of late we have noticed a considerable number of cases of attention and seriousness; and we are daily directed to new instances of persons desirous of being visited and taught more privately on the subject of their salvation. I repeat what I have said more than once: St. Etienne is a glorious field of Gospel labor; we need at last three faithful laborers here, and I can assure you they would find no time to waste either."

The condition of the schools are likewise encouraging. That at St. Etienne itself, under the direction of Mr. and Mrs. Nicolet, continues to prosper. The number of scholars has increased, though not very rapidly. In general the children are making progress; there are among them some who appear to be serious; and facts show us that the religious instruction, which it is the great object of our school to impart, has not failed to produce happy results.

The school at Fay, (a small town near St. Etienne,) at present superintended by Royer, a pious school-master, is likewise well attended. The attention, seriousness, confidence, and affection displayed by his pupils, greatly encourage our dear brethren. A few weeks ago a member of the committee, who has special charge of the direction of this work, and who has been visiting the field, wrote as follows: "We have been greatly gratified to find that the number of children who attend the school is increasing; it now amounts to twenty-five. They seem to be making particular progress in the reading of the holy Scriptures. Strict discipline is preserved. In a word, we were well satisfied with the state of things."



**Mission in Auvergne.**

**THIERS:**—Thiers is a station which has afforded great encouragement to the committee. It is now some years since a few disciples of the LORD JESUS came to that town for the purpose of making known there the One Name given unto men whereby they must be saved. Satan had prepared for them an honorable reception. Stones and insults were not wanting wherewith to load them. Notwithstanding this a few souls became serious. This occurred for the most part among poor working men who were with difficulty earning their daily bread. They were gathered together; the Word of Life was expounded to them; soon they were enabled in turn to proclaim around them the mercy which they had received, and what great things God had done for them. The pious Charbonney was sent by the committee to Thiers. God followed with remarkableness his labors, and you have learned from the reports transmitted to you, from time to time, what were the fruits of those labors. The financial position of the committee did not permit them to sustain a separate laborer at the important station of St. Etienne, of which we have just spoken; and besides the spiritual progress of the church at Thiers, leading them to hope that it may soon be able to sustain itself, they resolved to send Charbonney to St. Etienne. The brethren at Thiers accordingly proceeded alone in their work, and advanced quite prosperously. Some of them even gave themselves up to the cause of evangelization; and we recently had the pleasure of giving some assistance to one of the brethren there, a workman in a cutlery shop, who is in the habit of going every LORD's day to the neighboring villages to hold meetings, and, among a population distracted by adverse influence, (consequent upon the political condition of the country,) to proclaim that JESUS is the only Prince of Peace.

After six or eight months' absence Charbonney returned to visit his brethren at Thiers. He writes to us as follows on this subject: "Last Sunday the meetings were very fully attended. We had the satisfaction of admitting two new members to participation in the body and blood of the LORD. The one is a young man of twenty-two; the other a married man, whose wife, although not converted, appears well disposed. The church of Thiers, at present, consists of fifty-two communicants, and about thirty persons who are well disposed, and have left the Church of Rome to join the Church, but have not yet experienced the new birth.

"The school continues to progress, and there is reason to feel satisfied with the present teacher.

"On Friday morning the church met on the occasion of my departure. They desired me to beg that you will not leave them alone too long, or else that you will tell them plainly if the resources at the committee's disposal

will not permit you longer to support a laborer at Thiers. The church also commissioned me to say that they do not forget how much good the Geneva brethren have done to them, and that prayers, public and private, are daily offered up for you all. In conclusion, I must say, that if my heart was deeply grieved to see among these brethren the germs of dissension, it was yet greatly comforted by the Christian affection and love which they retain for all who have been instruments of blessing to them."

*Chateldon*, (ten miles from Thiers.)

The little flock which has been gathered at this place consists of only nine individuals, all of whom are middle-aged persons. A service is kept up every LORD'S day, but is not attended by many strangers. The friends at Chateldon are somewhat discouraged; they need to be more frequently visited.

*Cusset*, (thirty miles from Thiers.)

The meetings held at Cusset are generally conducted by a good woman, a mattress-maker by trade. They are composed of about a dozen persons, of various grades of religious life. Brother C——, of Thiers, visits them once a fortnight, and at the same time visits Arloins, a little village three miles from Cusset, where there are several well-disposed persons.

*Chabreloche*, (eight miles from Thiers.)

The movement begun some time since in this town has unhappily been retarded. There are, however, two individuals who are sincerely devoted to the SAVIOUR, and who meet together on the LORD'S day to pray and read the word of God. Brother T——, of Thiers, sometimes visits them.

CLERMONT:—Rev. M. Trivier, (a converted priest.)

We give a few extracts from a report made by our brother Trivier to the committee in September last, which will acquaint you with the state of the Gospel-work in this town, the capital of Auvergne.

"I arrived here in the latter part of March, 1850. I found a meeting of thirty or forty persons established at the lodging of Mr. Guilbot, evangelist, who conducted the services. The nucleus of this meeting consisted of six persons, who might be considered as converted. These persons had all left the Church of Rome some time before, and not finding in the National Protestant Church at Clermont the spiritual nourishment which their souls were seeking, had separated from it, and united together for purposes of edification. M. Guilbot, who had come thither in December, 1848, was instrumental in gathering this little flock.

"In December, 1849, the Rev. M. Fisch, of Lyons, visited Clermont, and preached here one week. He had a large number of hearers, several of whom appeared to him earnestly desirous of knowing more fully the

doctrine of the Gospel. He concluded from this, that the permanent location of an evangelist might result in good, to the advancement of the kingdom of God in this place. He wrote to this effect to your committee. I was invited to come hither, which I did in March, 1850, to continue the work begun by M. Fisch, under circumstances which seemed to authorize the entertaining of strong hopes for the future.

"I had been here but a very short time when the number of my hearers increased so much that it was necessary to seek a larger place of meeting. This was not easy to find at Clermont, where the Romish priesthood have so much influence with the people. Nevertheless we found a hall, to obtain which, however, we were obliged to acquiesce in very burdensome conditions. During the summer the audience sensibly diminished; the men who attended an evening-school, held by Guilbot, were the first to withdraw when they saw there was no worldly advantage to be gained. Next, the republicans went off when they found there was nothing political in the matter. Guilbot left Clermont in the month of July, 1850.

"Towards the close of the summer several persons seemed to become seriously interested in the reading and exposition of the Gospel; yet they did not exhibit any marked change. In October there was held at Clermont a meeting of Roman Catholic bishops, which was the occasion of drawing large audiences to our meetings; several times our hall, which holds two hundred persons, was filled to overflowing. The meetings decreased again in November, and then increased again in December in consequence of a Romish jubilee got up by some Capuchin Monks and Jesuits.

"The Lord saw fit to send upon me a sickness which confined me to the house during parts of January and February. During that time the meetings were conducted by Messrs. Charbonney, Goulard, and Bachelier. When I re-appeared in our chapel I found the assembly greatly lessened; it has continued to lessen, and now our meetings rarely exceed forty, and are oftener below thirty persons in number.

"From August, 1850, to the Spring of the present year, we kept up at the chapel two public meetings, on Sundays and Wednesdays, besides a more private meeting on Mondays. In November last we began to hold meetings at private houses. To sum up, we now hold two public meetings on Sunday, with an attendance of twenty to thirty-five persons, and three private meetings, in which all the brethren take part, attended by thirty to fifty.

"The diminution of our numbers is, I presume, owing, besides the circumstances already mentioned, to the persecution which has followed many individuals. Indifference has led away others; and others, still, have withdrawn before the Gospel condemned them. Such is the external aspect of the work.



"Now, if we look at the progress which the Word of our good God and FATHER has made in the hearts of some individuals, we have reason to rejoice and give thanks, notwithstanding that the results are very far from realizing our expectations. There are now with us only four of the six who, at the outset, used to meet with Guilbot. One of those who are absent is dead, and the other has left Clermont. We have with us only two of the hearers of Mr. Fisch. These two have made real progress in piety and in knowledge. The wife of one of them is also truly converted. I think we may regard as converted another individual who began last November to attend our meetings. Four others seem to be in the right way; six or seven women, besides, offered reason for hope. In the private meetings there are five men who edify by their simple and earnest prayers. I am often permitted to have very profitable conversations with some other persons."

In addition to the stations here named, we have in Auvergne a few localities where the Word of God is well received, and in which we may number several converts. These cases are not very numerous, it is true, but may become, in the hands of the MASTER, a leaver capable of leavering the mass.

[To be continued.]

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We have a long and interesting letter from Sweden, which we shall give in our next Number, as well as the remainder of the article commenced in this Number, which gives us a general view of the missions in France, directed by our Committee at Geneva.

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### **The late Dr. Archibald Alexander.**

This distinguished and excellent man died on the 22d of October, at Princeton, N. J. in the eightieth year of his age, and the fortieth of his career as Professor of Theology in the Theological Seminary of the General Assembly of the Presbyterian Church at that place. This great and good man was a sincere friend and a liberal supporter of our American and Foreign Christian Union, and one of its Vice-Presidents; as he had been one of the Vice-Presidents of the Foreign Evangelical Society. He took a deep interest in the work in which the Society is engaged, and read its publications with much satisfaction. On this account, as well as from the profound respect due from a pupil, we make this brief tribute to his memory, which will long be precious to the entire Church of CHRIST in this land.

Dr. Alexander was born in the town of Lexington, in the valley of Virginia, in the year 1772. His parents were of Scotch-Irish origin, that is, they were born in Ireland, but their ancestors came to that land from Scotland—persecuted Presbyterians, probably in the time of Charles II. In the faith of his fathers, Dr. Alexander

was carefully instructed from his earliest years. He received his education at a Classical School, under the direction of the Rev. Dr. Graham, in his native village. The reading of the writings of Baxter, Flavel, Bunyan, and other authors of the same class, whilst engaged as a private tutor in the family of a pious lady, was much blessed to the formation of his religious life and character. He professed his faith in CHRIST at the age of 16, and was licensed to preach the gospel in his nineteenth year. For awhile he was a missionary in Western Virginia, then in the Southern part of that State, when he became a pastor of two churches in 1792 or '93. In 1797 he became President of Hampden Sidney College, in Prince Edward County, and filled that office, in addition to his pastoral labors, till 1806. In that year he became pastor of a church in Philadelphia. In 1812 he was chosen Professor in the Seminary, which the General Assembly founded in Princeton that year. There he continued his important labors till within a short period of his death.

Dr. Alexander was, as a preacher, remarkable for simplicity, directness and pungency. His eloquence was peculiar. He had great knowledge of the human heart, and of the operations of Divine Grace. The late Dr. James P. Wilson, of Philadelphia, once remarked to the writer, "that if he had to choose a man to help him in preparing to die, he would choose Dr. Alexander before any other man whom he had ever seen!" He was a man of eminent piety. He took a great interest in every good enterprise. In this he possessed the same spirit which was so manifest in the life and conduct of his venerable friend and colleague, the late Rev. Dr. Miller, who preceded him to the tomb by an interval of only about two years. The closing scene in the life of each was eminently peaceful and instructive. "*The fathers, where are they? and the prophets, do they live for ever?*"

### Notices of Books.

MEMOIRS OF THE GREAT METROPOLIS; or, London from the Tower to the Crystal Palace. By F. Saunders. Published by G. P. Putnam, New-York.

We have read this work with much satisfaction. With many of the localities and buildings which it describes we are familiar. It is an excellent book; just such as every American who goes to London should take with him, and read carefully before he sets his foot in the "Great Metropolis." It is a book which any one can read with profit, even if he has no intention to visit London. It has been written by an English gentleman who has taken up his residence among us, and who knows well the scenes of which he speaks.

LECTURES ON THE HISTORY OF FRANCE. By Sir James Stephen. New-York: Harper & Brothers.

Sir James Stephen is the present Professor of Modern History—a chair but recently created—in the University of Cambridge, England; and this work is composed of a series of lectures delivered by him in that capacity in 1850 and 1851. Those who know the want of a comprehensive and impartial English history of France need not be told of the importance of such a work, coming from a writer who has already proved, in the field of historical study, his eminent qualifications. This course of lectures extends from the decline of the Roman power in Gaul to the reign of Louis XIV, and takes up the prominent topics of social, political, and religious agitation within the period embraced by it. The chapters on the Albigenian Crusades and the wars of religion have particularly interested us.

The Nineteenth Number of Harpers' PICTORIAL FIELD BOOK OF THE REVOLUTION is just out. The merits of execution and illustration which belong to this publication are well sustained in this Number.

WESLEY AND METHODISM. By Isaac Taylor. New-York: Harper & Brothers.

To name the author of this essay is to claim for it high respect. Mr. Taylor could not have chosen for the exercise of his calm philosophic investigations a subject more open to such a study. Southey and others have treated it either with avowed prejudice or with utter want of religious sympathy. How far Mr. Taylor has succeeded in explaining the Wesleyan movement, and in estimating its value, our readers will judge probably in accordance with previous views; but none will examine this work without interest, or conclude it without improvement.

ELIZABETH FRY; or, The Christian Philanthropist. American Sunday-school Union. New-York: J. C. Meeks.

We are glad to see this valuable addition to the library of the Sunday-school Union. There have been published two or three memoirs of Mrs. Fry; this one seems particularly adapted to the use of the young. A capital likeness is given in this volume.

ROGER MILLER; A Narrative. By George Orme. With an Introduction by James W. Alexander, D. D. New-York: R. Carter & Brothers.

This is certainly a very remarkable little book. It is a simple Memoir of the Life of an humble, laborious City Missionary in London. It presents a striking picture of earnest diligence in the work of raising and rescuing the debased population of a large city. Dr. Alexander's commendation is warmly bestowed upon this volume.

LITTLE KITTY BROWN AND HER BIBLE VERSES; a lively story, by the author of that charming book, "The Sunny Side." A style most natural and animated, gives great interest to the lesson of childish duty here enforced. Published by the Sunday-school Union. For sale by J. C. Meeks, New-York.

## Miscellaneous.

EPISCOPACY IN THE UNITED STATES.—According to the statistics collected for Sword's Almanac, just published in Philadelphia, the number of dioceses in this country of the Protestant Episcopal Church, is twenty-nine; bishops, thirty-three; priests and deacons, one thousand five hundred and seventy-two; whole number of clergy, one thousand six hundred and five; deaths of clergy in the past year, sixteen; ordinations—deacons, forty-nine; priests, sixty-six; candidates for orders in fifteen dioceses, one hundred and forty-five; communicants in twenty-six dioceses, sixty-seven thousand two hundred; Sunday-school scholars in twenty-two dioceses, forty thousand five hundred and seven; contributions to church objects in twenty-five dioceses, \$330,533 01.



## Movements of Rome.

The news of the recent Revolution in France, whereby the Constitution and liberty were overthrown, made a great sensation, we are told, in Rome. An illumination of the public edifices took place, and his Holiness directed his nuncio at Paris to express to Louis Napoleon his great satisfaction at the event. This was perhaps not very extraordinary, all things considered.

In France the Bishop of Chartres and the Bishop of Arras (who is a cardinal) have come out openly in favor of the Usurper. It is probable that most of the Roman Catholic bishops in that country, and nearly all the inferior clergy will follow their example. On the other hand, the Archbishop of Paris and some other bishops, noble-minded men, have had the courage at least not to applaud, or even approve of this signal act of perjury and of fraud.

The celebrated Roman Catholic Journal of Paris, entitled *L'Univers*, is in extacies, and cannot say too much in behalf of the movement of Louis Napoleon. Every effort which she can make will be made by Rome to turn this great event to good account for her interests. The President will be made to see that he can rely as well on the 35,000 priests who minister at the altar, as on the 400,000 bayonets of his army. We are inclined to think that he will find the support of the former much surer than that of the latter in the long run. Stringent laws will be made and enforced against all attempts to call in question religion—in other words, the doctrines and practices of the Roman Catholic Church—and in this way any attempts of the Protestants to propagate truth and overcome error and superstition will, it is to be feared, be forbidden, and for a while greatly hindered. But this state of things cannot last very long in such an age as this, when God's people are so much stirred up to pray for the coming of His kingdom.

In reference to any scheme which Rome may have to engage the Papal and other despotic powers of the Continent against England and other Protestant countries, which the *Univers*, some time since, seemed to hint at, the *Edinburgh Witness* remarks:

"One great St. Bartholomew of Britain, then one simultaneous attack by Papists within and the Popish powers without—one red sea from shore to shore, and then the triumphs of the Vatican would be complete; revolutionary storms would no longer discompose the tranquillity of Schonbrunn, and no one would remain to point the finger at the King of Prussia, and proclaim him a traitor. 'It is not yet over,' says the organ of the reactionary party. 'After three centuries we are at the eve of a re-commencement.' Well, let them come on. Right glad are we that the Papacy advances against us under its own shape. We dread its arms less than we

do its arts. We trust that there are yet enough bold Protestant hearts and stalwart arms in our island to keep it against all comers. At all events we will rather die freemen than live the slaves of the Pope. But we are firmly persuaded that the day the Papal powers attempt to put in execution this, the crowning part of their projected policy will be the last day of their success, and perhaps also of their existence. They are not aware that they are building upon a thin crust, with a raging conflagration underneath. They may carry their tower too high. The moment they add the crusade against Protestant Britain to their other projects, their building will be too heavy for the strata on which it rests. Its weight will sink it into the abyss."

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Dr. Marriott, who was imprisoned at Carlsruhe, in the Grand Duchy of Baden, for his tracts against the Jesuits, has been liberated at the instance of the English government.

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### View of Public Affairs.

The Legislatures of several of the States, as well as our National Congress are now in session; but nothing of extraordinary importance has been done, so far as we have remarked.

Kossuth, after having spent some two or three weeks at New-York, and addressed the public on several occasions, visited Washington, where he was received with flattering attention by the President, the Heads of the Departments of the State, and both Houses of Congress. On his way thither he was received with much enthusiasm at Philadelphia and Baltimore. After spending ten days or a fortnight at Washington, he set out on a visit to the political capitals of Maryland, Pennsylvania, Ohio, etc. Much sympathy has been every where expressed for the illustrious exile, even by those who dissent *in toto*, from his views of the duty of this government on the question of "intervention to prevent intervention," as it has been termed. The interview between him and President Fillmore, Mr. Webster, and above all, the Great Orator of the West, must have been (as they are described) exceedingly interesting.

It would seem that the prosperity of California, as well as the state of society there, is becoming more and more established. The gold mines are as productive as ever; indeed, the newly discovered ones at Mariposa exceed in richness all that had been previously worked.

The state of things in the territory of Utah gives some inquietude; but Congress will demand, and doubtless receive, more light before taking any serious action.

There is a reasonable prospect that the long continued war which has raged on the great Plain of the La Plata, in the southern end of our hemisphere, will soon be brought to a close. Oribe, a general of Rosas, the Usurper of Buenos Ayres, has been defeated, and the armies of Montevideo, Paraguay, and of Brazil will probably march to the capital of the tyrant, and put an end to his reign.

From the Old World, the news of the past month has been in the highest degree interesting and exciting. The *coup d'état*, or violent overthrow of the government, by the President of France, was complete. The audacity of the movement was only equalled by the skill with which it was planned, and the energy with which it was executed. The moment was well chosen. The refusal of the Assembly to restore the law of universal suffrage, made the action of the President, in dispersing that body, appear to be in favor of the people! As the Republicans looked upon both the President and the majority of the Assembly as their bitter enemies, they were not disposed to take up arms for either in the contest of the 4th of December. In consequence of this, the troops of the line, who were very numerous in and around Paris, found no difficulty in rendering the Usurpation triumphant. And now France is subject to a despotic rule as complete as that which prevails in Russia, and by no means so well-regulated. On the 20th and 21st of December an election for the Presidency of that country was held over all France. There was no candidate—as in fact there could be none, as circumstances were—but Louis Napoleon. He was elected by the votes of about two-thirds of the voters of the country.

In a short time we shall see the Constitution which the President will give to the nation. It will be an imitation or reproduction of that of his uncle, when First Consul, in the "Year VIII" of the former Republic, and will give the President or Regent entire ascendancy over the other powers of the State.

But what will the end be? We cannot tell. We have only seen the first act in the new drama which is about to be enacted in Europe. Despotism, civil and religious, is about to make a desperate struggle at least for the possession of the continent. Liberty, civil and religious, and Protestantism, will soon be called to a fearful struggle. The despots of Russia, Austria, and Prussia (we are sorry to add) will welcome Louis Napoleon to their confraternity. The less important despots of Naples, Bavaria, Saxony, Wurtemberg, Tuscany, and Greece, will cheerfully unite in the general movement to crush Liberty. And last, but not least, the Pope will endeavor



vor to bring all the ranks of the Hierarchy of Rome to aid in the fierce and deadly struggle. We greatly fear that some dark days are before the cause of Evangelical Protestantism and of freedom in Europe, but we hope that they will, in answer to the prayers of God's people, be "shortened." The rigour which now prevails in France, and in most portions of Italy, and Germany, and Hungary, cannot last very many years. But what will be the character of the movement which is to interrupt the now heavy reign of despotism on almost all parts of the Continent, or when or where the beginning will be made, we hold that no man can predict.

Many persons, on both sides of the Atlantic, begin to think that the despotic powers of the Continent will direct their attention to England, and make Louis Napoleon lead the way. This is not improbable. And if so, the constitutional governments on the Continent, especially those of Sardinia, Switzerland, and Belgium, will be greatly exposed.

As to the duty of those who love the Kingdom of God and pray and labor for its coming, it is very clear. None of these things must be allowed to move them, for *they* are aiming to promote a kingdom which will advance through, and in despite of these revolutions, until it fill the whole world. In fact, these revolutions are making in behalf of that Kingdom, and every one of them will aid, in some way or other, its further extension. This is the only kingdom in this world which cannot be destroyed. With what courage, then, does it behoove us to seek its advancement, especially seeing that we know that its establishment is absolutely necessary to the creation and maintenance of all good government among the nations.

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#### Notice to Subscribers in the Vicinity of Boston.

The subscribers in the *vicinity of Boston*, who have been in the habit of receiving our Magazine from the "Boston office," No. 10 State-street, are hereby notified that they will receive them hereafter through the post-office. The postage is now so little—only ten cents per annum for this periodical—that we find it most economical as well as most prompt, to transmit the Magazine *by mail*, to nearly all our subscribers.

VOLUME II.—We are prepared to supply all who may desire it, with the second volume of the AMERICAN AND FOREIGN CHRISTIAN UNION, (for 1851,) very neatly bound, for *one dollar and a quarter*. It makes a handsome volume of 400 pages, and has eleven well executed portraits of several of the persons who were prominent in the scenes of the Great Reformation.—Zwingle, Leo X, Charles V, Erasmus, Ecolampadius, Tetzels, Spalatin, Margaret of Valois, Frederick III, (of Saxony), Melancthon, and Wickliff. These illustrations are worth more than the price asked for the volume.

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ERRATA.—In December number, in Receipts from Binghampton Presb. Ch. read Mr. Thorp, \$10.

ANSON G. PHELPS, JUN.

Treasr. of Amer. & For. Christian Union.

New-York, January 10, 1853.

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